On Dipesh Chakrabarty’s Rethinking Working Class History – A Appraisal

By Shomit Sirohi

I. Theses on Labour and Capital within Cultural Frameworks in Chakrabarty’s Works

That labour is integral to capitals and that it is equality that which is popular prejudice as inequality, and that capitals in India are different from capitals in America or even Europe and that cultural formalisms are important for this process which is and can be even phenomenological and in fact the process is more about therefore belonging to a culture than to economics or anything like capitalism in Europe afterall – as the process is called therefore a superstructure expressing a base – which means that cultural working class or even the culture of morning drinking of tea and even its tea plantations then in coffee shops is finally culture again.

II. Ideology Critique Instead in Marxist Conversations then

Coffee then is actually the ideology of capital, their greatness and success at one ideological level and the truth as coffee plantations in Kerala in fact and then the story of EU or World Bank and even Syriza in Greece or for that matter American capitalists which then is Microsoft and all that and its ideology that it is labour in fact that is so exploited and labour alone. The ideology of EU then with Varoufakis and Syriza debate that all along it was in fact a labour unionizing Thatcherism which the Labour and Conservatives in Britain mourn as their far right problems when they are busy attacking labour unions and that is its ideology then – apart from that the amount of agrarian labour exploitation and all of this is living labour which then is capital and its story of how in fact the ideology is it just works out for them which is further ideological as how they are firms and processes everywhere which though is ideology still – that they are financial simple notional creative plans – not the real work of genius – to help people and belong to people – the poorest as Arundhati Roy keeps arguing then.